

THE  
Quakers Creed:  
CONTAINING  
TWELVE ARTICLES  
OF THEIR  
Antichristian Doctrine,  
For which many have Denied them.

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Publish'd by some, who have Joyned with  
Mr. George Keith, in the City of London, and  
did formerly meet with Him at *Turners-Hall*,  
and in divers parts of the Country, as *Hun-*  
*tington, Reading, Bedford, and Colchester.*

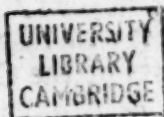
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2 Pct. II. 1. But there were False Prophets among the People,  
even as there shall be False Teachers among you, who Privi-  
ly bring in Damnable Heresies, even Denying the Lord that  
Bought them, and bring upon themselves swift Destruction.  
Proverbs XIV. 15. The Simple Believeth every Word; but  
the Prudent Man looketh well to his going.

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## THE INTRODUCTION.

**F**OR the Information of any Sober Inquirer, who may ask, Why so many People, who for the space of Forty Years past, some more, and some less, who have been both Born and Bred Quakers, have now left the Society of that People?

*In Answer to which, you may hereby understand, That its true such was the unhappiness of the Age wherein we Liv'd, that too too many were both Born and Bred up, yea overwhelmed in the Gulph of Quakerism, for the aforesaid space of Time, whereby we became as it were fast, rooted and grounded on that Foundation, by imbibing many hurtful Anti-christian Principles, which were instilled into us by our Leaders and Teachers; of whom we may as justly complain in one sense, as the Prophet of the Lord, did from his Mouth, Isaiah 9.16. The Leaders of my People have caused them to Err. (By their Lies and Lightness,) yet such has been the merciful Providence of God Almighty to many of His poor sinful Creatures, that for some considerable time past, He of His own good pleasure, opened the Eyes of many of our Understandings,*

A 2

*whereby*

whereby we began to receive from him (Instrumentally) some small glance of Light, which we readily imbracing, and by our daily conversing with the Holy Scriptures of Truth, (which formerly we have been taught to Slight and Undervalue, by our Leaders, their Books and Preachments; and do attribute that to be the great reason, or means, that we should remain so long in Ignorance) our Minds became more and more Inlightened thereby, giving us a true sight of our Errors and Mistakes, plainly declaring unto us the great Necessity there was for us to embrace the Doctrine of Christ Crucified, and to be obedient to his Holy Institutions, if ever we intended to be Christians; A Doctrine that we were strangers unto, by reason of our Education, aforesaid, and taking the Advice of the Apostle St. Paul to the Thessalonians, 1 Thes. 5. 21. (who said) Prove all things, hold fast that which is Good. As also the Apostle St. John, in his first Epistle 4. 5. Beloved, Believe not every Spirit, but Try the Spirits; because many false Prophets are gone out into the World.

When we began to Prove the Spirits of many, and to Try their Doctrines, and bring them to the Tryal of the Scripture, we found a great incoherence therein, both as to Doctrine and Practise: Also Contradicting the Testimony of the Scriptures. Where its said, Cursed is he that adds or diminisheth. Upon which a Religious Concern came upon many, in divers parts



parts of this Nation, who used their utmost endeavours, according to the Abilities given them of God, not only to inform their Brethren of their Vile Errors in Fundamentals, but would willingly have been helpful to reclaim them; but instead of their Harkening to wholesome Admonition, they turned a deaf Ear; and it may be said of them, as it was said in days past by Those that regarded not the Cry of the City, nor the Noise of the Driver, who would not hearken to the Voice of the Charmer, altho' he Charmed never so wisely: But instead thereof, they persist in all their abominable Errors, Crying out, to deceive the Simple, All is Lyes, we are Wronged; and yet dare not to appear to Vindicate themselves, unless it be with manifest Contradictions to themselves, by bringing themselves in competition with God Almighty; Saying, As God is One, his Truth and People One, so we are One; the same that ever we were, ever since we were called to be a People, and are not Changed nor Deviated in one Point. Altho', as George Whitehead saith, We see cause otherwise to Word the mater (then formerly) yet our Intentions are still the same.

Pray what Consequence can there be inferred, but that they wilfully take on them the Guilt of all their Antichristian Errors? Then to what purpose so many particular Persons giving forth Creeds, Paipably Contradicting the former Creeds, and Books, if we allow them otherwise

to Word the mater, and their Intentions still the same; whose Intentions, as by their Books manifestly appear, as can be proved in many Hundred Quotations, evidently tend to the overthrowing of the true Christian Faith; which Doctrine, as contained in their Books, are Repugnant to all Protestant Christians, by opposing Faith in Christ Crucified, and his holy Institutions.

Give us leave, by the way, to tell thee, That whatsoever the high Pretensions of any may be to Christianity, yet in their bold opposing the positive Commands of Christ, they plainly demonstrate themselves to be no Christians, and from such every sincere Person ought to withdraw, and come out from their Communion.

If any Quaker, or other Person, shall question the Truth of what follows, we Offer, for the Conviction of the former, or Satisfaction of the latter, to give them a Sight of the Originals from whence they are Quoted; and fully prove the whole against them, before any Impartial Auditory.

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T H E

## THE Quakers Creed, &c.

**T**HE Particular Reasons which we give for Leaving of the *Quakers* are as follow, notwithstanding we could give abundance more, but we think it not material to trouble the Reader with a multiplicity, seeing these few are material, against the very Foundation of the *Christian Religion*; as we could also give many hundred of Quotations out of their several Writers, being as so many Proofs of these and other their Errors, and Anti-christian Principles, *viz.*

1. Their Denial of the Doctrine of the Holy Trinity.
2. The Blood of Christ outwardly shed, undervalued by the *Quakers*.
3. God and Christ in Heaven.
4. Justification by the Righteousness of Christ.
5. Their Equality with God
6. The Death and Sufferings of Christ.
7. The Resurrection of the Body.
8. *Jesus of Nazareth*, Denied to be the Son of God.
9. The Holy Scriptures.

10. The

10. The Sacraments of *Baptism* and the *Lords Supper*.

11. They call all false Ministers that Preach Faith in Christ without.

12. Their Blasphemous Adorations, given to *George Fox*, and vindicated by other Quakers.

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Sect. I.

*The Quakers Deny the Doctrine of the Holy Trinity.*

**N**O Errors are more Dangerous, Than to deny the Lord that bought us, for such are Damnable, and those that hold them, are Guilty of Heresie, and bring upon themselves swift Destruction. 2 Pet. 2. 1, 2.

G. Fox's  
great Mist.  
pag 246.

The Scriptures do not tell People of a Trinity, nor Three Persons; but the Common Prayer Mass-Book speaks of Three Persons, brought in by the Father the Pope.

Another Proof of the Denial of the Trinity, by *George Whitehead*, and Three more of his Brethren.

In their  
Book call'd  
*Ismael* and  
his Mother  
cast out.  
Page 10.

Here is the Three Persons thou Dreamest of, which thou wouldest divide out of One, like a Conjuror, he is shut up with the Three Persons [i. e. Mr. Tounsend, a Minister in *Norwich*] in perpetual Darknes, for the Lake and the Pit.

Another Proof out of *W. Pen's* Sandy-foundation. If

If God, as the Scriptures testifieth, hath never been declared, or believed, but as the Holy One, then will it follow, That God is not a Holy Three, nor doth subsist in three Distinct and Separate Holy Ones; and since the Father is God, the Son is God, and the Spirit is God; then, unless the Father, Son, and Spirit, are three distinct Nothings, they must be three distinct Substances, and Consequently three distinct Gods.

That frequent, but impertinent Distinction, W. Pen, his that God is one Substance, but three in Persons, or Substances; a most absurd Blasphemy; they the Trinitarians must necessarily conclude their kind of Trinity a Fiction.

Sandy Founda. p. 12, 13, 15.

Founda- tion.

page 12. 15

## Sect. II.

*The Blood of Christ Outwardly Shed,  
Undervalued by some Quakers.*

THE Blood of Christ, no more than the Blood of another Saint: (Who also, in the same Letter, farther says) viz. That the Baptists, and Independants, and Presbyterians, and Pope, are all of one ground, and none of you understand the Blood of Jesus Christ, no more than a Brute Beast, &c.

S. Eccles's Letter to R. Porter, Vindicated by G. Whishead in his Light and Life.

The Quakers see no need of directing Men to the Type, for the Antitipe, viz. Neither to the Outward Temple, nor yet to Jerusalem, either to Jesus Christ, or His Blood.

Ibid p. 38.

B

And

And where doth the Scriptures say, The Blood was there Shed for Justification ?

Page 64.

The Shedding of that Blood, let out by the Spear, was an Act of a Wicked Man, and the Spear an Instrument of Cruelty; which to lay the Meritorious Cause, or Stress of Justification upon, its false Doctrine, says *George Whitehead*.

### Sect. III.

*That God and Christ are in Heaven  
is Denied by some Quakers.*

*George Fox,  
his great  
Mystery  
Page. 206.*

**I**F there be any other Christ, but he that was Crucified within, he is the false Christ, Devils and Reprobates make a Talk of him without.

Reader, observe its not long since one of their Preachers was heard to pray at a solemn meeting, *viz. O God, who was Crucified, Dyed, and rose again in us, &c.*

*Christopher  
Atkinsons  
Sword of  
the Lord  
drawn.  
Page. 5.*

Your Imagined God beyond the Stars, and your Carnal Christ, is utterly Denied : To say this Christ is God and Man, in one Person, it is a Lye.

Observe Reader, this *Christopher Atkinson* was a Preacher of great Fame among the *Quakers*, and a Companion with *George Whitehead*; altho' they have told some of us of late, that he was Hang'd for Felony.

*Serious A-  
pology by  
W. Pen.  
Page 146.*

But that the outward Person, which suffered, was properly the Son of God, we utterly Deny.

Sect. IV.



## Sect. I V.

*Justification by the Righteousness of Christ, Denied.*

**W.** *Pen* saith, The Justice offended being Infinite, his Satisfaction ought to bear a Proportion therewith; which *Jesus Christ*, as Man, could never pay, he being Finite; and from a Finite Cause, could not proceed an Infinite Effect: Since *Christ* could not Pay what was not his own, it follows, that in the Payment of his own, the Case still remains equally: Since the Debt is not hereby absolved or Forgiven, but Transferred only; and by Consequence we are no better provided for Salvation.

Sandy  
Founda-  
tion. p. 16.  
18, 21, 22.

Justification by *Christs* imputative righteousness; and wholly without us, and indeed this we Deny, and boldly affirm it, in the Name of the *Lord*, to be the Doctrine of *Devils*, an Arm of the Sea of Corruption, which does now Deluge the whole World.

Another  
Proof see  
*W. Pen*, his  
Serious A-  
pology. p.  
148.

*Note Reader, Here is Justification by the Active and Passive Obedience of Christ, as the meritorious and fundamental Cause thereof, before God, plainly Denied, for that was and is wholly without us.*

## Sect. V.

*The Quakers Account themselves  
Equal with God.*

Francis  
Howgills  
Works.  
p. 232.

**T**HEY that have the Spirit of God, are equal with God. He that is joyn'd to the Lord, is one Spirit; there is Uniry, and the Unity stands in Equality it self.

George Fox,  
his Saul's  
Errand p. 8.

He that hath the same Spirit that raised up *Jesus* from the Dead, is equal with God.

## Sect. VI.

*The Death and Sufferings of Christ  
Undervalued by the Quakers.*

W. Pen's  
Christian  
Quaker,  
p. 97, 98.

**T**HE way to recover the Deceived is to lay open and discover the Deceivers; whilst they pretend to own him to be the *Christ*, the Man *Christ*, even *Jesus* of *Nazareth*, who died on the Cross, it may evidently appear they mean no such matter; for they own no other thing to be *Christ*, but that Light which is in all Men, the same in *Turks* and *Pagans*, as those called Christians, which is no Body of Flesh. True it is, they own that which Died was his Body, *i. e.* *Christ* Dwelt Eminently in him.

But that Body, saith *William Pen*, is in  
no

no Man, *Ergo* that can't be the *Christ* in his Sence, which is incapable to dwell in Men.

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## SECT. VII.

### *The Resurrection of the Body Denied, &c.*

I do utterly deny that this Text, 1 Cor. 15 and 44, is concerned in the Resurrection of mans carnal Body at all: But the two States of Men, under the first and second *Adam*; Men are sown into the World Natural, but they are raised Spiritually, through him, who is the Resurrection and the Life, and so they are the Sons of the second *Adam*.

*Willi. Pen*  
in his inva-  
lidity of  
*J. Faldoes*  
Vindicati-  
on, Page  
369, 370

They say they own the Resurrection of the Dead, yet deny that that Body which is Buried in the Grave, shall ever Rise again, as is proved above. What shall we say? They mean other things like the Papists, having their Equivocations and mental Reservations, which is sufficiently demonstrated by their otherwise wording of the matter; but if what these Men say be true, then Christ did not Die, for that could not be the Christ that Dyed, because that Body could not be in any Man, Christ being only a Spirit in their Judgment. However the Apostle St. *Paul* says *Christ* Died according to the Scriptures, and that he Died for our Sins, and he that Died was the Son of God; because his Humane and Divine Nature

Nature made but one Person. Now I would farther query with the *Quakers*, or any in their behalf, Did the Light within Die? Did that bear our Sins on its Body, on the Tree of the Cross? Did the Light within shed it's Blood to satisfie the Justice of God? Was the Light within conceived and Born of the Virgin *Mary*, Crucified, Dead, Buried and Raised again? Did the Light within ascend to Heaven, and Sit on the Right Hand of God, to make intercession for us? All this is affirmed in the Holy Scriptures concerning the Christ of God, then consequently, the *Quakers* Christ is none of the Christ of God.

### SECT. VIII.

*Jesus of Nazareth Denied to be the Son of God.*

*George  
Whitehead  
his Anti  
dote, page  
28th.*

**T**HE Light within sufficient to Salvation without any thing else, viz. Without the Man *Christ Jesus*, and Faith in him. If what *G. Whitehead* hath asserted be a Truth, then we may bid adieu to *Jesus of Nazareth*

The *Quakers* say they own him to be the *Christ* that was Born of the Virgin, yet affirm the True *Christ* is the Light within all Men, and that he was never seen with any outward Bodily Eyes; and that Body was

was called *Christ*, because the true *Christ* was in him. To use an expression of their own, Oh the Nonsense and Confusion of their Dark Spirits! was there ever such contradictions as they are now found in, notwithstanding they would insinuate to the People, as if they were the most Orthodox Christians extant, by their seeming confessions to *Jesus of Nazareth*; well, its only their otherwise Wording the matter then formerly, although they now say, and often declare, what good can a *Christ* without do us? let us mind the Light within, that is enough for us, and not Trouble our Selves with a *Christ* without. Very True, its not well said, but Wickedly said, what good can Christ do us without, seeing we have *i. e.* the *Quakers*, so often and open publickly deny'd him, as may evidently appear to the World (by our Books) why then should any expect that they should make Christ without to be the Object of their Faith, seeing they tell the World at this Day, they are not changed, they are the same that ever they were, and do still adhere to their former Principles, &c. Then consequently they take upon themselves the Guilt of all their Antichristian Errors.

## Sect. I X.

*The Holy Scriptures Denied by Quakers.*

George Fox,  
great Myst.  
p. 246.

**T**HE Scriptures are not the Word of God. *Ibid* page 225. [yet he says of his own Writings] to you all,

*This is the Word of the Lord.*

George Fox,  
his News  
out of the  
North. p. 14

Your Original, is Carnal, Hebrew, Greek, and Latin; and your Word is Carnal, the Letter; their Original is Dust, which is the Letter, which is Death, and their Gospel is but Dust, *Mathew, Mark, Luke, and John*; which is the Letter.

*Mene Tekel.*  
p. 22.

How can, or dare any Say, without the highest Blasphemy, that the Scriptures is the Word of God?

G. Fox's  
Answer  
West. Pet.  
p. 30.

If ever you own the *Prophets, Christ*, or the *Apostles*, you will own our Writings, which are given forth by the same Spirit and Power.

William Pen  
and George  
Whitehead  
their Seri-  
ous Apolo-

That which is spoken by the Spirit of Truth in any, is of as great Authority as the Scriptures and Chapters are, and greater.

GY p. 49.  
William Pen  
his Christi-  
an Quaker  
p. 142. 144.

*Christ* left nothing in Writing, as the Rule, that we hear of; and doubtless had he intended the Rule of his followers to have been a Written Rule, he would have left it upon record withal particularity, This must be belived, and that done, on Pain of Eternal Death; if the Scriptures were



were the Rule of Faith and Life, &c. then because they cannot be the Rule to far the greatest part of Mankind, indeed to none but unto Learned Men, they say they believe the Scriptures to be of divine Authority, yet Deny them to be the Rule of our Faith and Practise

### Sect. X.

#### *The Sacraments of Baptism and the Lords Supper Denied*

**Y**OUR Baptism and Sacraments, as you call it, and all your Ordinances, and Churches, and Teachings, it is *Cain's Sacrifice*.

Their Communion, Bread and Wine, is the Table of Devils, and Cup of Devils.

News out of the North, written from the Mouth of the Lord, from one who is Naked, and stands Naked before the Lord, Cloathed with Righteousness, whose Name is not known in the World, Risen up out of the North, which was prophesied of, but now is fulfilled, *George Fox*, page. 14.

To say that Sprinkling infants with Water, is Baptism into the Faith of Christ; this is the Doctrine of Devils.

I affirm, That Circumcision is as much of force, as Water Baptism, and the Paschal Lamb, as the Bread and Wine; and we can testifie from the same Spirit, by

*E. Burrough's*  
Works. p.

109, 191.

*William Pen*  
his Reason  
against Rai-  
ling. p. 108.

109.

G

which

which *Paul* renounced Circumcision, that they are to be rejected, as not now requir'd.

They say, where they otherwise Word the Matter, They own Baptism, and the Lords Supper; yet deny Water Baptism, and Condemn Breaking of Bread, and Drinking of Wine, in Remembrance of Christs Death, and call both Carnal and Beggary Elements.

### Sect. XI.

*They call all false (Ministers) that Preach Faith in a Christ without.*

**T**HEY that are false (Ministers) Preach Christ without, and bid People believe in him, as he is in Heaven above.

The Quakers are the only Ministers of Christ.

Come Protestants, Presbyterians, Independants, and Baptists, &c. The Quakers denies you all.

The Quakers are in the Truth, and none but they.

Is it not great Uncharitableness for them to thus applaud themselves, and to give other People such Unchristian Language? As you may hear see by what followeth under their Title, viz

A Brief  
Discovery  
of a Three-

The Priests of the World are, 1. Conjurers, raising dead Doctrine, dead Uses, dead

dead Motives, dead Reasons out of the Letter, which is Death; raising Death out of Death, notable Conjurers. 2. Thieves and Robbers. 3. Antichrists, the Priests of *Baal*, cannot shew any Scripture for their *Heathenish ways*, and Bestial Worships. 4. Witches, blind Guides. 5. Devils, the Serpent is Head in them. 6. Lyars, the Commission and Call of *Baal's* Priests, come from Oxford and Cambridge, which they call the *Well-head of Divinity*; corrupt Streams issue from thence I can witness [fetching the same Commodities] drinking a Cup of the same Poysonous Fountain; the Fountain is bitter, the Streams are no better. Even the Sir Symons of the Age run to Oxford and Cambridge: These are not Ministers of Christ, but Stewards of the Devil's Magazine, Dissemblers and Lyars. 7. A Viperous and Serpentine Generation, going about to Murder and Strangle the Child Jesus, holding a Worm-eaten, Beastly Form. 8. Blasphemers, yea, of the Devil, fearful Blasphemers. 9. Scarlet-coloured Beasts: A Harlot full of Abominations and Filthiness. 10. *Babylon's* Merchants, Selling Beastly Wares for a large Price; the Letter, which is Dust and Death: The day is coming when these Idol Merchants, these costly Sermon-makers, shall cry, &c. 11. Whited Walls, professing nothing but Poysonous stuff. 12. Ravenous Wolves. 13. Greedy Dogs, really they are Blood-

fold Estate  
of Anti-  
christ, &c.  
P. 7, 8, 9,  
10.

C 2

Hounds,

Hounds, still hunting & gasping after their Prey, like the mouth of Hell; barking and raging like Sodomites. 14. *Eminent and Ambitious Pharisees* of the Devil; woe, woe, woe, was the Portion of these Pharisees then, and woe, woe, woe, is their Portion now: And woe and misery is the Portion of the upholders of that Treacherous and Deceitful Generation, &c.

See also the abusive Language they have given to their own Friends, who Dissented from them only about Womens Meetings, and their Church Government among themselves, &c.

Answer to  
*W. Rogers*  
Postscript.

That *John Story*, *John Wilkinson*, and that Party, were Ministers of the Devil, and Ministers of Antichrist; and that a cursed Spirit was entered into their Hearts and Souls.

Epistle of  
Caution. p.  
4. Printed  
1681.

And charged *William Rogers*, in particular, to be Sealed down under Eternal Judgment and Condemnation from God for ever, except he Repented. And also said, In this State, (except thou (*William Rogers*) canst find a place of Repentance) thou art reserved in Chains of *Darkness unto the Judgment of the Great Day*.

Answer to  
*W. Rogers*  
p. 4, 16.  
Printed 82

And that the said *William Rogers*, and others of his Friends, were *Betraying Judas's*, *Wolves*, *Dogs*, and *Devils Incarnat*.

*G. White-*  
*head* Judg-  
ment fix'd.

And that he, and they, were *Heathens*, *Atheists*, and the like.

Its a true saying, *The Tree is known by its Fruits*,

*Fruits*, so let the Reader judge what Spirit these **Quakers**, vain Bosters, and high Pretenders to Christianity, are Acted by. W. Pen's

To call Names for, or about Religion, Adress to Protestants:  
are no Christians of Christ's Makeing. P. 242.

Observe, Reader, would you not think, by the foregoing Citation of *William Pen's*, that he was a sober Christian, and abhorr'd the calling of People Names, or Ill-bred Language, for, or about Religion? But see how he contradicts himself in another of his Books, and particularly *The Clergy of the Church of England*, &c.

The idle gormandizing Priests of Eng- W. Pen's  
land run away with One hundred and fifty Guide  
thousand Pounds a Year, under pretence Mistaken.  
of Gods Ministers: No sort of People P. 18.  
have been so Universally, thro' Ages, the very Bane of Soul and Body of the Universe, as that abominable Tribe, (of Priests) for whome the Theater of Gods most dreadful Vengeance is reserved, to Act their Eternal Tragedy upon.

An Ill-bred pedantick crew, the Bane His Lan-  
of Religion, and Pest of the World, the guage to  
old Incendiaries to mischief; and the best the Dissen-  
to be spared of Mankind; against whome ters, in his  
the boyling Vengeance of an Irritated God New Nick-  
is ready to be powred forth. Name, page  
165.

If the *Quakers* Expressions had been ten His Serious  
thousand times more significant, earnest, Apology.  
and sharp against that cursed bitter stock P. 156.  
of Hirelings, they had been but enough.

Now

Now, by *William Pen's* Sentiments, in his *Address to Protestants*, as above, of whose making is he, and his Brethren, of Christ's, or the Devils? And Remember by the way, 1 Cor. vi. 10. *That Revilers shall not Inherit the Kingdom of God.* And James 1. 26. *If any Man among you seem to be Religious, and bridleth not his Tongue, — this Mans Religion is vain.*

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## Sect. XII.

*Their Blasphemous Adorations given to George Fox, and Vindicated by other Quakers.*

WE shall conclude the *Quakers Creed* with this Section, which contains Two Blasphemous Letters, Written to *George Fox*, which he did not reprove, and has been since Vindicated, by *William Pen*, and others, and to this day never Retracted.

*Josiah Cole's*  
Letter from  
*Barbadoes*  
to *G. Fox*.  
21 of the  
Twelfth  
Month.  
1658.

DEAR *George Fox*, who art the Father of many Nations, whose Life hath reached through us thy Children, even to the Isles afar off, to the begetting many again to a lively hope, for which Generations to come shall call thee Blessed; whose Being and Habitation is in the Power of the Highest, in which thou Rules and Governs



Governs in Righteousness: And thy Kingdom is Established in Peace, and the Increase thereof is without End.

**D**Eare and precious one in whome my *John And-*  
 life is bound up and my strength in *land's Let-*  
 thee stands, by thy breathings I am nu- *ter to G.*  
 rished and refreshed: and by thee my *Fox.*  
 strength is renewed: blessed art thou for  
 Ever more: and blessed are all they that  
 Enjoy thee: life and strength comes from  
 thee holy one: and thou art the blessed  
 of the lord for Ever more, dear dear  
 reach unto mee, that I may be strengthen-  
 ed, to stand in the mighty power and  
 dread of the lord, for the sarvise is very  
 great, my travell and burthen was never,  
 soe as now since I saw thee: but dayly  
 doe I find thy Presence with me, which  
 doth exceedingly Preserve mee; for I  
 cannot reane but in thy presence and  
 power: pray for me that I may stand  
 in thy dread for Ever more: deare my  
 deare brother *John Cam* hath been Ex-  
 ceeding sicke and he is very weake I can  
 say little of his recovery as yet his wife  
 is with him she is deare and preciouslly  
 kept; their deare love is to thee, oh  
 reach through all in thy mighty power  
 to him this bearer can declare to thee of  
 the work this way; *Jo: Willkinson* and  
*Jo: Storey* is heare, their love is dearly  
 to thee: deare harte there is one thing  
 that

This Letter that lies upon mee: I shall lay it be-  
 is Spelt and fore thee: as tuching thy comeing into  
 Printed ac- *Wiltshire*: I was there at Justice *Stoks*  
 cording to house: and his famaley is all prety lo-  
 the Original, veing and convinced: and he is a sober  
 nal, to pre- wise man and there is honesty in him  
 vent the Quakers which will stand: and there is a pretey  
 Quakers Caveling at people that way: it hath laid Exceed-  
 Caveling at dingly upon me these 3 dayes of thy be-  
 their being wrong'd ing at that place: I know not such a-  
 another place in all the Counterey: for  
 thee: dear: I was much wounded to  
 know that thow was in such a rude place  
 and suffers soe amongst them: and this  
 was I moved to lay before thee: and great  
 is my disere that it may be soe: the Place  
 is about 20 miles from *brestol* in *wiltshire*  
 one mile from *chipenam* a markete towne  
 Justice: *stocks* house, *Jo: Cam* tould me  
 that the Justice he was with was a very  
 Loving and prety man: this bearer was  
 there he can declare to thee more: but  
 oh that thou weare but at that place I  
 mention: it is free and suteable for frends  
 coming to thee: it lies much upon me: and  
 if thow find moveings strike over thither  
 I shall say no more of it: the work is great  
 heare away pray for us all that in thy  
 Power we may abide for Evermore: I am  
 thyne begoten and nurished by thee and in  
 thy Power am I preserved glory unto thee  
 holy one for Ever: *John Audland.*

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